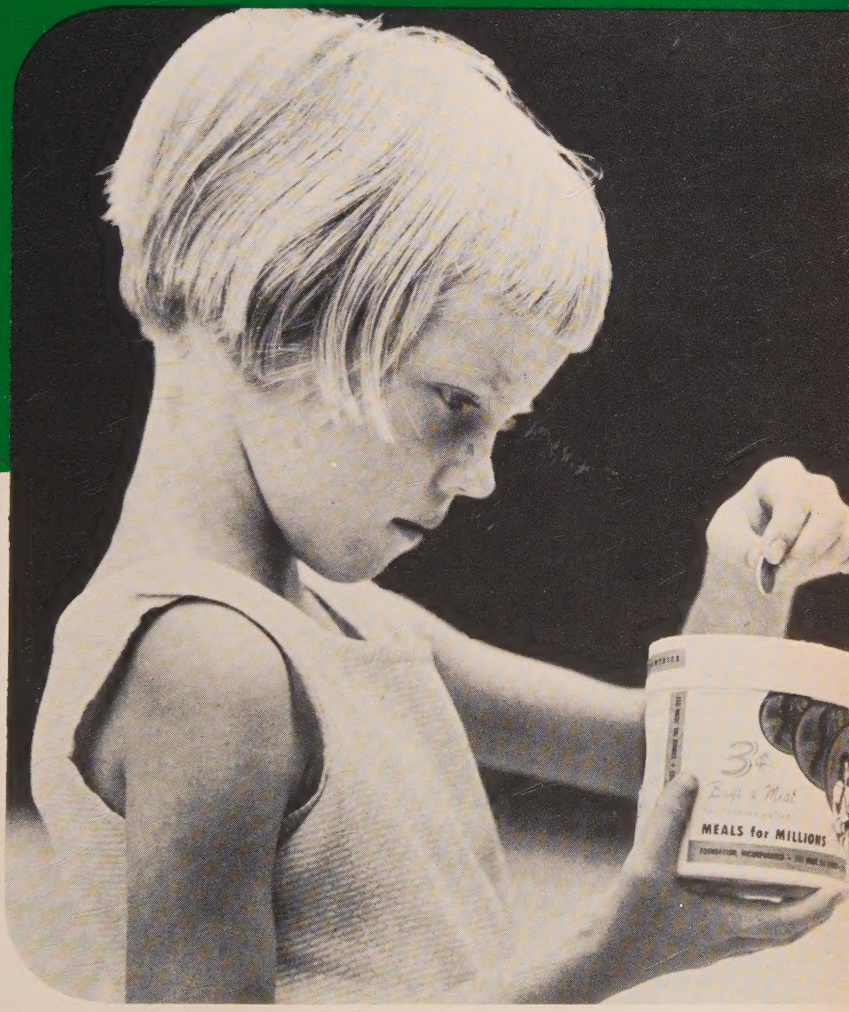
The LUTHERAN



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GIFT FOR WORLD'S NEEDY

Vacation school youngster aids fund for food

ol. 38, No. 49

SEPTEMBER 5, 1956

10 CENTS

"I Just Want You"

BUSY IN HIS STUDY on the second floor of the parsonage, the pastor heard his four-year-old son come pattering up the stairs. A brief silence—then a knock on the door.

The father asked, "What do you want, son?"

The child, holding a broken toy in his hand, said, "Daddy, fix my truck."

Without opening the door, the pastor replied, "Go back downstairs. Daddy doesn't have time now."

THE LITTLE FELLOW trudged back down the stairs. In a short time the same scene was enacted. But the child would not be defeated, so he went back a third time. When he again knocked on the study door, the pastor in a most exasperated voice asked, "Son, what do you want now?"

The simple, direct answer was, "I just want you."

Said the pastor, "I couldn't resist that loving request. In like fashion, we may sometimes feel exasperated with the church's demands on our time, talent and means. But when we hear the voice of the Son of God saying, 'I just want you,' we cannot refuse to open our lives to Christian service."

—OLGA L. CASTOR

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THE CHURCH IN THE NEWS

AELC accepts merger bid

Without dissent delegates to the 79th annual convention of the 22,000-member American Evangelical Lutheran Church at Muskegon, Michigan, last month agreed to accept the joint invitation of the United and Augustana Lutheran churches to discuss union. The ULCA and Augustana last December requested all interested Lutheran bodies to meet with them "to consider such organic union as will give real evidence of our unity in the faith and to proceed to draft the constitution and devise organizational procedures to effect union." First such meeting has tentatively been set for November.

In accepting the bid, AELC delegates shelved an earlier proposal by which the AELC would have applied for membership in the ULCA as a constituent linguistic synod. The AELC is of Danish background, was formerly called the Danish Evangelical Lutheran Church.

AELC was the second body to accept the ULCA-Augustana invitation, the other being the Finnish Suomi Synod. Suomi, however, also determined to discuss possible participation in a presently planned three-way merger between the American, Evangelical and United Evangelical Lutheran churches.

Confessional basis changed

Doctrinally the AELC had maintained that Jesus Christ alone is the Word of God. It had accepted the three general creeds and other confessional documents, but held that the Scriptures were not to be elevated to equality with Christ.

At Muskegon, delegates by a 201-17 vote adopted a revised statement, which says, "We believe that the Bible (the prophetic and apostolic scriptures of the Old and New Testament and the God-inspired, recorded proclamation of the Church) is the Word of God, normative for faith and practice." Ratification by next year's convention is required before the action becomes final.

The revision was expected to remove a major obstacle in the denomination's relations to other Lutheran bodies, which hold similar beliefs about the place of the Scriptures.

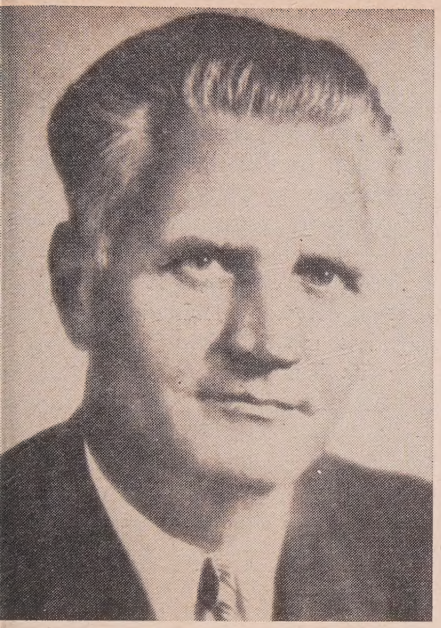
Dr. Alfred Jensen of Des Moines, Iowa, who has headed the AELC since 1936, was re-elected for a four-year term.

Europe to get stewardship office

Long supported by government funds, Lutheran churches in most of western Europe until recently had little need for American-type stewardship programs. Offerings were gathered chiefly for mission work. Evangelism was likewise limited. Large parishes served all people living within their boundaries.

Postwar changes reduced government aid. More mobile populations crossed parish lines. As a result, European churchmen listened eagerly when Americans explained stewardship and evangelism programs, methods and activities used successfully by churches of the U.S. and Canada. In recent years two American clergymen—Pastors Carl Mau and Theodore Hartig—lectured to many groups of European pastors and church leaders about developing lay participation in church life.

Meeting in London last month, the Lutheran World Federation's commission on world service acceded to request that it name a full-time stewardship secretary to serve in western Europe. In



BANQUET SPEAKER

'ederal Judge Luther W. Youngdahl, oted Lutheran layman, will address utheran Laymen's Movement dinner at Iarrisburg, Pennsylvania, on October 2. Dinner is social feature of ULCA onvention, to be held October 10-17.

luded in his tasks would be visits to ongregations in Scandinavian lands, Germany and Austria to conduct educa- onal lectures on stewardship methods. Ie would also supervise world service rojects for Lutheran churches in Italy, rance, Holland, Belgium and Great ritain. As soon as a man is called, the ew office will be set up in Geneva.

elegation to visit Czechoslovakia

First visit in eight years to the two utheran church bodies of Czechoslo- akia will be made in the near future by LWF deputation, Dr. Carl Lund-Quist, WF executive secretary, announced in ondon. Invitation to such a group had been issued by Bishop Jan Chabada, head of the 430,000-member Lutheran Church in Slovakia, and Superintendent Jerzy Czymorek of the 150,000-member Evangelical Church in Silesia.

Members of the LWF group would preach in Lutheran churches in various parts of Czechoslovakia and would meet with clergymen at a conference, Dr. Lund-Quist said. Those accompanying him on the trip would be Bishop Anders Nygren of Sweden, Bishop Moritz Mitzenheim of East Germany, and Prof. N. H. Soe of Denmark, the LWF secretary added.

No official contact had been made with the two Czech Lutheran bodies since the LWF representative, Dr. Igor Bella, was expelled by Czechoslovakia's Red regime in 1949, with orders never to return. Large amounts of medicine, food and relief supplies had been distributed by LWF in that country under Dr. Bella's guidance in the postwar years.

Restrictions have been lifted, the commission was told, and relief supplies may again be shipped into Czechoslovakia, as well as to Poland and Hungary. The commission voted $40,000 to expand its work in the satellite countries during the next nine months.

Mission opportunity seen in New Guinea

A pioneering missionary project for Lutherans lies among 300,000 natives in unexplored interior areas of New Guinea, the LWF commission on world missions was told at its meeting in Hurdal Verk, Norway, last month.

Mission boards of Lutheran bodies connected with the LWF will be invited to participate in opening up the new field, Dr. Fridtjov Birkeli, department director, told the 100 delegates. An air survey of the field had been made, he said. Natives who occupy the untouched valleys be-

hind snow-covered mountains are "not very warlike," according to reports from two missionaries who ventured into the area. The American Lutheran Church now conducts mission work in New Guinea and also administers a former German mission field there.

Lutheran union in Africa planned

Formation of a "United Evangelical Lutheran Church of Southern Africa" through organic union or federation of six mission fields is expected shortly, delegates at Hurdal Verk were told. Missionary societies in Germany and Norway, the Church of Sweden, and the U.S. Evangelical Lutheran Church are involved in the negotiations. The new church would have a membership of about 300,000, mostly in Transvaal, Natal and the Orange Free State. Diversity of language would be a major problem, but the proposed union should be given "priority number one," Dr. Birkeli said.

Missionaries and native pastors in East and South Africa will soon have a postgraduate course in theology available to them at Tanganyika, Dr. Birkeli reported. He also recommended to the commission that a theological seminary to serve the entire African Lutheran constituency be established in the near future, possibly in Ethiopia.

Lutherans end India talks

One month after India became an independent nation in 1947, a group of Protestant churches in South India united to form the Church of South India. About half of its 500,000 members were formerly Anglican, the rest Methodist, Presbyterian or Reformed. Although not officially "in communion" with the Church of England, the Indian group retained the historic episcopate and accepted Church of England doctrines.

Six years ago the Federation of Evangelical Lutheran Churches in India accepted an invitation from the CSI to explore possibilities of wider Protestant union. The Lutherans, about equal in numbers to the CSI, included the ULCA-affiliated Andhra Church.

Agreements were reached on many points, including the doctrine of election, of the Lord's Supper, and various confessional statements. Discussions struck a snag last month, however, when CSI representatives hinged future meetings on Lutheran acceptance of the historic episcopate, which CSI inherited from the Anglicans but which Lutherans do not regard as essential to the "unity and continuity of the church." Lutherans had asked that an "open mind" be kept on the issue.

CSI insistence on the episcopate was likely to please a commission currently in India representing the U.S. Episcopal Church. The group was mainly concerned about the CSI's attitude toward the episcopate and apostolic succession, with a view to establishing close relationships between the two bodies.

Norwegian Synod stays aloof

Although told that their suspension of relations had a "sobering effect" on the two-million-member Missouri Synod, delegates to the convention of the Synodical Conference's conservative 12,400-member Norwegian Synod decided last month to maintain the suspension for the present. The rift came about last year when the Norwegian Synod gave unanimous approval to a nine-page document which detailed Missouri Synod "errors in doctrine and practice" over the past two decades. The Norwegian group had objected to Missouri's discussions of doctrine with other Lutheran groups and to its "unionistic" attitude.

Synodical Conference bodies — Missouri, Wisconsin, Slovak and Norwegian synods—should meet to determine if here is doctrinal agreement among them, he convention at Mankato, Minnesota, lecided.

On the other hand, the Norwegian Synod authorized its union committee to neet with representatives of the Orthodox Lutheran Conference "if and when onditions warrant it" to discuss establishment of fellowship between the odies. The Orthodox Conference is omposed of a small group of pastors who left the Missouri Synod because it vas allegedly becoming too liberal.

Wisconsin is still irked

Further rumblings of discord in the ynodical Conference came from Waterown, Wisconsin, where the Joint Synod f Wisconsin (330,000 members) debated for ten hours on the stand it should take toward the Missouri Synod. Last year the Wisconsin group considered severing all relations with Missouri, but postponed final decision until a special convention held last month.

Outcome of the lengthy debate was a 108-19 decision to continue relations with the Missouri Synod for another year under a "vigorously protesting fellowship."

The resolution as finally adopted noted with approval Missouri's recent convention actions which refused LWF membership and "set aside" the doctrinal agreement with the American Lutheran Church. It deplored Missouri's stand on other disputed issues (Boy Scouts, support of military chaplains, joint prayer with other Lutherans). A minority report accused Missouri of persisting in "obviously unionistic practises." Singled out for special criticism were the

POSTER EMPHASIZES IMPORTANCE OF RELIGION

eligion in American Life (RIAL) campaign in November will feature this illustration

"friendly" greetings exchanged between the presidents of the Missouri Synod and the Evangelical Lutheran Church when the two groups recently held simultaneous conventions in St. Paul and Minneapolis.

Nuns to get marriage advice

Nuns teaching in Roman Catholic institutions "are not too well prepared to instruct high school and college youngsters on marriage and family life," said the Rev. John J. Egan, director of the Cana Conference, Roman Catholic marital counseling organization. Young people ask, "After all, what do they know about it?" he added.

Priests study marriage problems in their theological courses, the marital advisor continued, but no organization has been concerned "about the nun's education on marriage and family living."

To meet this need, the conference plans to institute "study days" at which groups of nuns will meet with a priest, a physician and a married couple to discuss marriage and family life. The course will present "a realistic picture of married life," said the Rev. Edmund Fitzpatrick, program chairman. Nuns are "aware that they have a vocation," he said, "but sometimes they are not aware that married life is a vocation for the people in the marriage."

Protestants in Dallas, Texas, last month completed plans to organize a free marriage counsel service. Aim of the agency will be to provide counsel for people having marital difficulties in order to ward off divorce. Similar clinics have been operating in Oklahoma City, Tulsa, Washington, Chicago and other communities.

Rummel pleads for integration

Roman Catholic Archbishop Joseph F. Rummel of New Orleans last month carried his fight for racial integration into the more friendly confines of the Notre Dame University campus in Indiana. Addressing the national convention of the Christian Family Movement he said that segregation violates the unity of the human family as well as the law of charity.

Differences among races are caused by circumstances that "remain a mystery in the bosom of God," the prelate said. Such differences in color, habits and achievement have developed through the ages, he said, and do not destroy basic unity of human origin and destiny.

If Negro children are "mentally backward" in comparison with white children of the same age, "correction cannot reasonably be expected from the continuation of inferior school and teaching facilities," the archbishop declared. He also claimed that enforced segregation and isolation have hindered the development of the Negro people in matters of health, economic and social advancement.

Archbishop Rummel met bitter opposition in recent efforts to integrate New Orleans diocese parochial schools, last month announced at least a year's postponement of such action.

Church census possible in 1960

Lack of funds would eliminate the census of religious bodies scheduled for 1957, the U.S. Census Bureau recently announced. Last such census was made in 1937, next regular date would be 1967.

Church groups had asked that a question about church affiliation be added to the regular U.S. Census in 1960. Last month Robert W. Burgess, director of the Bureau of the Census, said that "careful consideration" would be given to inclusion of such a question. Similar questions "are asked as a matter of routine

WOODEN PREACHERS

Pulpit in First Methodist Church, Racine, Wisconsin, bears carved figures of six great preachers. Visible are Calvin, Peter, Paul and Luther. Hidden in back are Drs. H. E. Fosdick and E. F. Tittle.

In the censuses of a great many countries," the director added.

Any census question would be limited to something like, "Are you a member of a religious body, and if so, which?" Questions about belief in God or church attendance would be "generally regarded as improper," Mr. Burgess said. He also indicated that since response to census questions is compulsory, it might be debatable whether citizens could be compelled to answer a query about religion. Mr. Burgess' statement was an answer to the American Civil Liberties Union, which said that questions about religious belief would be a violation of church-state separation. The ACLU saw no objection to "purely factual" questions, however.

TV no road to salvation

"Not many people are going to be saved by television," Methodist Bishop Gerald H. Kennedy of Los Angeles warned 300 churchmen attending the annual audio-visual workshop of the National Council of Churches last month. Calling it a mistake to "deal with people religiously through mass methods" the Methodist leader suggested that radio and television be used as a "means of encouraging people to get into the churches" where personal relationships and fellowship can lead them to God.

Mass movements and mass communications were labeled "part of the disease of our time" by Bishop Kennedy. He said that the church's task was to re-establish a man's individual status and dignity.

The NCC's Broadcasting and Film Commission reported that it now has five major television series on the air—"This Is the Life," prepared by the Missouri Synod and broadcast over 300 stations; "The Way," 150 stations; "The Pastor," 85 stations; and "This I Believe," 135 stations.

Bomb damages pastor's home

For nine months Negroes in Montgomery, Alabama, have been boycotting the city's bus system because of "abusive treatment and the unfair seating policy of the bus company." Passive resistance has marked the effort, but occasional violence flared.

Supporting the boycott was a white pastor of the American Lutheran Church, the Rev. Robert S. Graetz, who served a Negro mission congregation (see *Into the Lion's Mouth* in THE LUTHERAN, April 18, 1956). Last month Pastor and Mrs. Graetz and their two children were away on vacation. A midnight explosion rocked and damaged their little parsonage on the edge of Montgomery's Negro district. Police found evidence that three sticks of dynamite had been detonated.

World News Notes

End of an era

It was no secret that the world balance of power had shifted radically since World War II. But never had the change been so clearly exhibited as at the London Conference last month.

Spokesmen of governments that had not existed 10 years ago—India, Ceylon, Indonesia—listened politely as the U.S. Britain, and France outlined a plan for international control of the Suez Canal. Then the three new nations voted with the Soviet Union against the plan.

Britain and France had first reacted to the Suez crisis as they would have done at any time in the last century. They sent military re-enforcements flying toward the Mediterranean, threatening to invade Egypt. It was a futile gesture. The French can't subdue Algeria, and the British are in deep difficulty in holding Cyprus. They realize they can no longer bulldoze their way through a Middle Eastern crisis.

Russia, for the first time, sat at a council table as an important power in the Middle East. The Russians were happy to be causing trouble for the Western nations, and had created the commotion in the Suez by encouraging Egypt to talk back to the West. But the Russians revealed that they want to cause only little troubles, not a great big one which might turn into a real war.

U.S. is peacemaker

The United States had jumped to the front when trouble had arisen in various key spots since the war. The U.S. moved into Greece when Britain could no longer hold the line against Yugoslav bandits. And the U.S. had gone to war to drive North Koreans back to their 38th parallel boundary.

But this time the U.S. was not promising anything but good advice. There is a national election two months off, and war in the Middle East won't win votes.

There may be other ways by which the U.S. may restrain Egypt's Dictator Nasser. The U.S. has sent Egypt more than $25 million in economic aid in four years. American technicians have gone to Egypt to help solve the ancient problems of poverty and ill health.

Also 61 French and 54 British pilots have been the core of the 205 expert seamen who steer thousands of ships through the Suez every year. Most of these pilots can be encouraged to quit if their nations want to prove that Egyptians can't run the canal themselves.

Egypt refused to send a representative to London to talk about the Suez situation. But, back home in Cairo, President Nasser waited nervously for news. He knew he had taken a long lead off base, and was waiting for the pitch. If U.S. aid is cut off, and if traffic through the canal is gradually snarled up for lack of pilots, Nasser may find that his defiance of the West is too expensive.

Oil for western Europe

If oil from the Middle East were cut off, western European industry would soon slow down. Nearly half the Middle Eastern oil coming to western Europe is shipped through Suez.

Huge tankers might be built to carry oil in substantial volume on the long trip around South Africa. More pipe lines might be laid to channel oil to Mediterranean ports.

Western Europe could buy oil from Russia, the U.S., and South America. All the possibilities were being studied anxiously this month.

WASHINGTON

by ROBERT VAN DEUSEN

HOUSING BILL

OPPOSITION to government-subsidized housing for low-income families almost kept any housing legislation from passing the 84th Congress. Congressman Jesse Wolcott, a long-time foe of public housing, succeeded in blocking action on a bill passed by the House Banking and Currency Committee until interested Senators and Congressmen were willing to meet his terms.

The bill as finally passed the last day before adjournment permitted the public-housing program to continue for two years, with the construction of 35,000 low-rent units per year. This was what had been requested by the administration. But the Senate had authorized a much larger program of 135,000 units a year for three years, plus 15,000 units a year for elderly people.

THE BILL APPROVED by the House Committee provided for 50,000 public housing units a year, plus 10,000 units for the elderly. The normal procedure in Congress would have been for a conference committee to arrive at a figure somewhere between the two bills, after passage by the House. But the House Rules Committee kept it bottled up until the proponents of public housing agreed to accept the administration figure, which was lower than either bill.

The housing bill came close to being killed in the process. But other features of the bill were desirable, and both sides were willing to compromise in order to salvage as much as possible.

Other provisions

A NUMBER of changes in the present housing law were made in the bill which was passed. They include the following:

1. Home improvement loans were extended from a three-year to a five-year repayment basis, and the limit of each loan was increased to $3,500.

2. An additional $3 billion was granted to the Federal Housing Administration for guaranteeing mortgage loans. This should prove a "shot in the arm" to home construction through loosening mortgage credit.

3. Funds were made available to the Federal National Mortgage Administration for extension of housing credit to Negroes and other minority groups, where mortgage loans cannot be secured through normal channels.

4. Urban renewal and slum clearance programs were continued and expanded.

5. Provisions for aid to housing built and administered by co-operatives were expanded.

6. Grants to cities and towns for construction of low-rent public housing projects were made dependent on federal approval of a program for urban renewal.

7. Some provision for the elderly was made within the 35,000-unit limit on public housing.

8. A huge new program of military housing was approved.

Disproportionate representation of urban areas in Congress is reflected in the annual hassle over housing. Representatives of rural districts find it hard to understand fully the serious housing needs of the cities. Each Congress should chalk up some forward steps toward the national objective of a decent home for every family.

PASTORS HAVE PROBLEMS

A YOUNG MAN PLANNING TO BE A PASTOR IS WORRIED BECAUSE SOME FOLKS SEEM TO THINK MINISTERS ARE QUEER . . . A MIDDLE-AGED PASTOR RESENTS THE FACT THAT PEOPLE THINK A MAN PAST FORTY-FIVE YEARS IS TOO OLD . . . .

This Picture Is Out of Date

By JOHN G. HARRISON

As long as I can remember I have wanted to be a minister. My father tells me that when I was four, I said, "Make a preacher out of me, Daddy."

In high school, I was convinced that this was the only field, and during my first three years of college, every course I took was geared toward that future profession.

During this time I had friends who, at one time or another, wanted to become ministers also. The majority of them have changed their minds. They are studying medicine or law. As they told me, "Just not the type, you know."

The other day, in answer to the old question, "What comes after graduation," I said that I'd go to seminary. "Oh no, you're just not the type." I've heard this a million times, I'm sure!

If there is any person who is "the type," I suppose he fits the picture a lot of people have in mind when they close their eyes and say, "minister."

When I do this, I imagine a hawk-headed old pulpit pounder dressed in black, with lips that droop down to his chin. His eyes are filled with a God-help-us-all distress signal, and his life is a painful, oh-the-pity-of-it business. Under one arm he carries an enormous leather-bound King James version of the scriptures—nearly tattered beyond recognition, and in the other hand he holds his high-crowned, black felt hat.

This vision I cannot help. I have never seen such a person—except in a western movie. The vision still remains, however, and I've been around ministers for 21 years. During that time I have seen so many different types of men that I defy anyone to give me a description that could fit them all.

I've seen ministers who have some sor

of magic that makes all the feminine hearts flutter . . . men who seem to carry a clink of heaven in their pockets . . . sad men, brilliant men, ugly men, one who would be a wag of any party.

WHATEVER THEIR descriptions, they defy typing. They have in common, however, several qualities. They all love people, and have devoted themselves to the ministry in the hope of achieving something far more satisfying than a good pay check.

You may rightfully ask, therefore, why I, as well as the majority of adults, have this picture of the typical minister in the back of my head? I would venture to say it is because we somehow connect a minister with the small, neat virtues so important to our grandparents, morality. The goody-goodiness, the primness of the "moral" souls in the Victorian era still are unconsciously connected with the Christian, and especially with the Christian minister.

Rationally, the twentieth-century man realizes that morals are more than petty abstinences. He dislikes the man who has become smug about his virtues, and by observing only the niceties of the law has forgotten the necessity of genuine brotherhood and true Christianity. But unconsciously, these narrow, proper virtues—the practice of which formerly was considered to be the summit of all morality—seem to be expected in a minister. Consequently, in the back of our minds we seem to think that a minister should be goody-goody, prim, and have a very oh-shame-upon-thou attitude.

PERHAPS WE THINK THIS because our society has changed faster than our ethical code. Our ideas of rightness and wrongness are dangling, and we are frankly confused when it comes to morals. Although we have uprooted the mood of Victorian living (in which everything in style had to be "hush-hush," proper, and religion was sad and dull), we have not cleansed our subconscious mind of the ethical code which served as the foundation for that Victorian era.

Unconsciously we still feel that intention and faith are absent unless we *appear* naive, dull, and very pious. This may be why, when we think of the minister, we think of this type. We still feel that Christianity is a dull, unhappy religion for goody-goodies and prim ministers.

How does this false picture affect those of us who are thinking about the ministry? I have a friend who would make one of the best ministers in the church if he would only go through with his desires. He wants to work with people, and he loves to help them with their problems.

The other day I asked him why he wasn't going into the ministry, and he replied that he still might, although, "I just don't know if I can settle down that much. People are so petty in what they expect of a minister. They want him to be anything besides a real person."

Congregations could help this situation and save many needed men from dropping along the way. They could do this by recognizing that although the minister is an ambassador of God, he does not cease to be a person.

True, people expect the minister to give a good example for living. But good Christian living isn't dull and unhappy. The minister is not a sad-sack, and he shouldn't be made out to be such. Maybe if this is realized, our present-day minister can be removed from his unwanted pedestal. Only then can he do his job as effectively as possible. Then, we pre-theology students will never have to hear the time-worn phrase, "Oh, you're just not the type."

"Our Pastor Must Be Young"

Experience is important in ministry

IT WAS MEN past fifty whom politicians talked about seriously as candidates for the U.S. presidency at the conventions last month. Men in their sixties are usually the top leaders in governmental affairs. *Time* magazine recently listed important personnel changes in industry, featuring men ranging in age from 52 to 63.

But a pastor of that age is seldom given serious consideration when a congregation is looking for a new leader, no matter what his abilities or accomplishments. A man of maturity who has served his church faithfully and competently is usually passed. The emphasis is on youth.

A MAN IN GOOD HEALTH, although 50 or 60 years of age, should be expected to have years of valuable service in the ministry still ahead of him—probably his best years. But the incessant demand is for young men.

Men in the prominent offices in the United Lutheran Church are persons in the prime of life. Our officers, executive secretaries of boards, presidents of synods and of seminaries, are mostly men in middle life. If they were not well known, and were seeking calls to the parish ministry, many laymen would consider them beyond the age of desirability. Their judgment and experience are greatly valued in executive posts, but they are not young enough to be wanted in pastorates.

Churches now set an age limit for pulpit candidates of not over 45 years of age, and preferably 35. That is usually the first requirement. In the Presbyterian church in a certain area it was reported that "of the 17 men to accept charges most recently, all but one have been under 35 years of age." In our own church some of the most prominent pulpits have been filled by men under 35. This desire for young men in pastorates has been of long standing.

Some 25 years ago I was called to a pastorate of a downtown church in a large city, the youngest man ever to fill that pulpit. I followed a succession of distinguished men who served for long periods. That church felt only a young man could meet the needs of a scattered congregation with a downtown location, the energy for day-and-night demands, and the ability to hold the interest of youth.

But being young was not enough. I knew full well that I did not possess all that was needed, or that I knew all the answers. Under certain conditions a church needs a young pastor, and this seemed to be one of them. But that idea has now spread so far that it seems to apply everywhere, and hurts the ministry as a calling.

PEOPLE SAY, "We need a young man to hold the young people. The young people of today are the church of tomorrow." Youth are important and they

By T. BENTON PEERY
Pastor of Christ Church, Carey, Ohio

must always receive consideration. But they are not so important that they should receive consideration to the exclusion of all others.

A most fruitful field in any parish are the young married couples who are drawn to the church for the Christian training of their children. With the increasing life span, our members live longer, and the well-being of older people now demands that the church enlarge the place of older people in its program. All ages are important in the church, not forgetting the many of mature years who carry on its work.

What the writer cannot understand is that this emphasis on a pastor under 35 is most often the decree of older men, who ought to appreciate the value of the years of experience through which they themselves have passed. Think of the sacred things entrusted to a pastor. When one needs a physician or surgeon he wants a man of experience. How much truer it should be of one who serves in terms of soul values. The minister touches people intimately at all stages of life, from the cradle to the grave.

PULPIT COMMITTEES need to see the high value of maturity. With it comes a ripe judgment to avoid mistakes, and wisdom to counterbalance the enthusiasm of youth. The man of 55 with good health should have 15 more years of service. They should be golden years of experience. Even old and damaged men have lived to do their greatest work. What has become of the picture of the typical pastor—with white hair, kindly countenance, much loved by children, youth and age? He is a thing of the past, of tender memory.

Seniority counts much in the labor world today. The industry that tends to junk its employees at 45 comes under moral judgment. No church or churches can do the same without its effect being felt upon the whole church.

Presidents of synods are continually trying to place in pastorates men past 55, but they admit many failures. We have not been realistic in our policy. Neither have those with this responsibility been firm enough in placing the assets of maturity before pulpit committees.

IS THE MINISTER to have a professional life-expectancy of approximately five years more than the athlete, movie or television star? He spends seven years of his youth in college and seminary, reaching maximum productivity a little later than these. Moreover, at no time does a clergyman earn a salary anywhere comparable to the sums paid in these other premium-on-youth callings.

Most of our churches have only one pastor. A large congregation needs at least two, the senior being a man of maturity, pulpit experience, and pastoral wisdom. The junior pastor might well be a young man to work with children, youth, and general pastoral work.

It is wrong to think that a pastor over 35 has nothing to give young people. For a large church to choose two pastors of approximately the same age, rather than a generation apart, often creates a difficult situation. We all get older year by year. The youth of today are the older men of tomorrow. If the church is to be served with sufficient pastors in the future, laymen might well consider these facts. Otherwise there may be too few men to serve our churches.

UNGIVEN SELF is the unfulfilled self.
—WAYNE and OATES in *Anxiety in Christian Experience* (Westminster)

New Day Coming in Church Schools

SCHOLARS ARE PLANNING NEW LESSONS TO BE TAUGHT IN 1962

THE DAY DWIGHT D. EISENHOWER sat behind a desk at Gettysburg College and announced that he would accept nomination to a second term as president of the United States, a small group of scholars meeting at Gettysburg Seminary barely took notice. They were too busy concentrating on revision of a thin booklet that may change the lives of your children and grandchildren.

The 13-page booklet had the unexciting title, "A Study Paper on the Objectives of Christian Education." It was filled with technical educational and theological jargon, such as "the bipolar process," "multiple encounter," and "I-Thou relationship." Yet the scholars did not regard themselves as being in an ivory tower. Vigorously they argued each page, sentence by sentence, word by word.

REASON FOR their intense concentration was that they were taking the first step toward a new program of Christian education and a new set of textbooks for all parish schools of United Lutheran congregations.

Their work will begin to show results in 1962, when the first new study materials will be published. For the first time in the history of any Protestant denomination in North America, courses for Sunday schools, weekday schools, vaca-

By JOHN W. MANGUM
Parish Education Board staff editor

ion church schools, camps, and confirmation classes will be integrated on the basis of one central educational objective.

THE WORK will probably affect you. When you sit down to dinner on the second Sunday in September 1971 you probably will glance at your granddaughter and say, "What did you learn in Sunday school this morning?" The answer she gives will be influenced by the Gettysburg scholars.

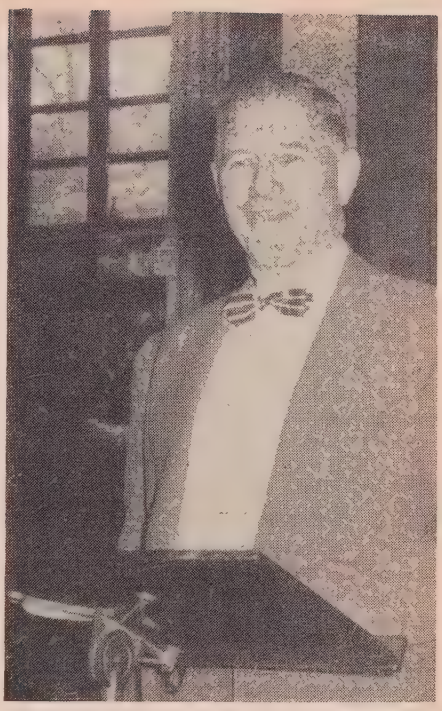
In the terms of an eight-year-old, she may indicate that she regards Christianity as learning a list of truths about God. Or that she regards it as trying to obey a set of rules. Or that she has experienced it as a loving faith relationship between herself and God.

Scholarly argument over these various approaches may seem like splitting hairs. But when they work themselves out into the lives of either eight-year-olds or 58-year-olds, they make a big difference in our attitude toward God and toward the church and — especially — toward ourselves.

Am I a Christian because I have learned and accept certain doctrines? Or am I a Christian because I live a good, moral life? Or am I a Christian because the Holy Spirit has entered my life and I have placed my trust in the promises of God?

THE ANSWER GIVEN to these questions determines the way the Board of Parish Education develops its program, the educational method used in classes, the way textbooks are written, the role teachers assume, even the kind of furniture with which a Sunday school classroom is furnished.

If the big objective of parish education is passing along information, the teacher should definitely be a teacher. Chairs, desks, tables, chalkboards should show quite obviously that this is a schoolroom.



GEORGIA PSYCHOLOGIST WAS SPEAKER
Dr. Karl C. Garrison

If, on the other hand, the first objective is for the parish school to be an instrument of the Holy Spirit in the forming of a living relationship with each individual, the situation is considerably different. The teacher must be a Christian, among other Christians, witnessing to the activity of God in his life. The classroom becomes a second home, with furniture chosen and arranged to be expressive of the love and acceptance—and discipline —of God. The teacher recognizes that, in a broken sort of way, his own attitudes and actions witness to his fellow Christians as much as does the written material in the text.

The conference at Gettysburg was

opened by the Rev. William M. Horn, pastor of St. John's Church, Overbrook, Philadelphia, who told the group what he regarded as the purpose of Christian education.

For a full day other scholars addressed the group on the implications for Christian education within their fields of study. These speakers were Dr. Martin P. Chworowsky, professor of education at the University of Pennsylvania; Dr. Karl C. Garrison, professor of psychology at the University of Georgia; Dr. T. A. Kantonen, professor of systematic theology at Hamma Divinity School; Dr. Robert P. Roth, professor of New Testament at Southern Seminary; and Dr. Harold Haas, pastor of St. John's Church, Jersey City, and a Ph.D. in sociology.

Twenty-three other pastors, educators, and writers participated. Dr. Edgar Brown, director of the ULC Department of Worship, served as a special consultant.

After the addresses, the 13-page document was distributed. The conference divided into discussion groups, representing various scholarly disciplines. The tentative statement of objectives was criticized from the point of view of systematic theology, biblical theology, education, sociology, and psychology.

Critiques of these groups were reported, and the conference again divided, with a representative of each scholarly discipline in each of five discussion groups. For an entire day each of these five groups rewrote the statement.

This fall a five-member continuing committee will study the work of the five groups and attempt to produce a final statement of objectives.

THE FIVE-MEMBER continuing committee, composed of members of the Board of Parish Education staff, has carried the burden of the project since its beginning. It wrote the tentative statement of objectives that was submitted at Gettysburg.

Months ago it began consulting with pastors and educators. Days were spent with such men as Dr. Franklin Clark Fry, president of the United Lutheran Church . . . Dr. Martin Heinecken, professor of systematic theology at Philadelphia Seminary . . . Dr. Ulrich S. Leupold, professor of New Testament at Waterloo Seminary . . . the Rev. L. David Miller, head of the music department at Wittenberg College . . . Dr. Charles M. Cooper, president of the Ministerium of Pennsylvania and former professor of Old Testament at Philadelphia Seminary.

In the committee differing points of view were presented and promoted vigorously. Research, argument, writing, and rewriting refined committee thinking until the tentative statement had been prepared.

First the statement went to the staff of the Parish Board for analysis. Then board members studied it. Next step was the meeting at Gettysburg. Now it will go back to the committee for further revision.

BUT THIS is just the start. After a general statement of objectives has been definitely adopted, objectives for each age group and each school—Sunday, weekday, vacation, camp, catechetical—must be hammered out. Then comes the planning of curriculum design and the writing of texts.

Somewhere along the way the project may become inter-Lutheran. The Board of Parish Education is recommending to the October convention of the United Lutheran Church that it be given permission to co-operate with other Lutheran bodies in the work. Already the boards of parish education of three other Lutheran churches have voted to participate.

CONVENTION QUESTIONS

As at the United Lutheran Church convention two years ago, the 1956 convention will discuss many proposals for changes in the church's organizational structure. Most of these proposed changes may seem dull and unimportant to many delegates, but some are sure to arouse prolonged discussion

TIME WILL FLY AS COMPLICATED QUESTIONS ARE DEBATED AT ULC SESSION IN HARRISBURG IN OCT.

Some More Structure

THERE WON'T BE so many hours spent in the United Lutheran Church convention next month in overhauling the ULC organizational structure as were spent at the Toronto convention in 1954. At that time 119 recommendations—some of them involving drastic change in the church machinery—were proposed. But at least 30 proposals left over from '54 will be brought up at Harrisburg.

These include 10 which the 1954 convention postponed for discussion this year, and 16 which the ULC Executive Board will recommend for adoption. None of the questions scheduled this year is so far-reaching or controversial as those debated in 1954.

AMONG THE 10 questions the '54 convention postponed are 1) Whether the church's "supreme court"—the Commission of Adjudication—shall be transformed into a Court of Adjudication and Interpretation. 2) Whether guidance of the church in the work of evangelism shall continue as part of the program of the Board of Social Missions, or be transferred to (a) a new board, or (b) to a new department under direction of the Executive Board.

A third question is whether the Committee on Church Papers should be abolished, and responsibility for editorial policy of THE LUTHERAN transferred to 1) the Board of Publication, or 2) the Executive Board. We'll publish in THE LUTHERAN later this month some information on recommendations which the Toronto convention postponed.

THERE WERE 62 other proposals made by a Commission on Organizational Structure which the 1954 convention did not have time to consider fully. Some were referred to various boards and committees for further study. For example, four regarding the church's pension system were turned over to a Special Pensions Committee which will report its recommendations in Harrisburg (*see* THE LUTHERAN, *Aug. 15, 22*).

All the rest of the 1954 left-over proposals were referred to the Executive Board, and have been carefully examined during the last 14 months.

The Executive Board had a conference

with the 16-member Commission on Organizational Structure, which had been appointed early in 1953 to investigate the work of ULC officers, boards, and agencies and plan a general overhauling of the church machinery. Opinions of the various boards and agencies on the left-over proposals were submitted to the Executive Board.

Twelve proposals, the Executive Board decided, don't need further consideration because they describe what is actually the "present practice" in the church. Some of these have been put in effect since the 1954 convention. For example, one 1954 recommendation was that the office of the Brotherhood be transferred from Bethlehem, Pennsylvania, to the Church House in New York City. This was done early in 1956.

On 13 proposals the Executive Board recommends postponement of action until 1958. For instance, the Commission on Organizational Structure proposed that "the President of the Church shall be directed to appoint a committee to give thorough study to the desirability and feasibility of ULCA ownership and control of (theological) seminaries."

The Executive Board reply is that this question "will be involved intimately in the forthcoming negotiations between representatives of the United Lutheran Church, Augustana Lutheran Church, and other American Lutheran church bodies looking toward organic union," and therefore the ULC should not take up this question at present.

Nine recommendations pertaining to the work of deaconesses in the United Lutheran Church should be referred to a special commission, says the Executive Board, which should be instructed to study the whole question and report in 1958.

Another ten of the commission's proposals should not be adopted, the Executive Board recommends. One on which the board is negative is the requirement that no board of the church should be permitted to go into debt in an amount greater than one-twentieth of its annual income. The Board of Publication, for instance, would be put out of business by such a rule. The Executive Board believes that the new constitutional provision giving the ULC treasurer authority to oversee the financial operations of all boards is a sufficient safeguard.

Other points on which the Executive Board is negative are:

Two-year terms for members of the Allocations Commission.

Comptroller to serve as comptroller of all boards.

President of the church to keep a list of prospects for staff positions with all boards, agencies, and auxiliaries. (The proposal "defines too mechanically the procedures" for this activity, the Executive Board replies.)

Election of editor of The Lutheran by the Board of Publication.

Requirement that editorship of The Lutheran be a separate full-time position. (By action of the 1946 convention, the editor is permitted also to serve as editor-in-chief of the United Lutheran Publication House.)

Uniform title designation for the departments of the boards, agencies, and auxiliaries, and of the staff officers employed by them.

Restudy of the possibilities of merging ULC periodicals. (Two strenuous efforts of this sort were made without success in recent years.)

After talking its way through 53 proposals left in its hands by the 1954 convention, the Executive Board found a few which it recommends for adoption

as they were presented in Toronto, and a dozen others which it is recommending in modified form.

Some of the recommendations won't have any immediate effect. One is to request the Council of Synodical Presidents to study "the relationship between constituent synods and the ULCA to determine the desirability and feasibility of modifying the present division of functions between the constituent synods and the ULCA . . ." Another is to rule that no new deaconess motherhouses may be established without the consent of a ULC convention or of the Executive Board.

One recommendation could require an immediate packing up of the property of the Board of Higher Education in its Washington office, since the proposal is to move the office to the Church House in New York City. The Board of Higher Education has consistently opposed this.

Among 1954 recommendations which the Executive Board will present to the Harrisburg convention in modified form are some which may have much impact on future church activity. Boards, such as American Missions and Foreign Missions, would no longer ask Sunday schools for offerings for special projects. The "Calendar of Causes," by which the church gives its congregations explanations of the work of its boards during specified seasons of each year, would be revised.

It was proposed in 1954 that the Department of Stewardship "shall be authorized as the sole agency of the ULCA responsible for promoting and soliciting legacies and endowment funds." The Executive Board is proposing a new agency, The United Lutheran Church Foundation, to engage in such activity.

Housekeeping details within the ULC are involved in most of the questions on which the Executive Board is presenting amended proposals. Some are:

The area of responsibility of the Department of Press, Radio, and Television.

Non-members of church boards serving as consultants on board committees.

Requirement that boards place their investable funds in the Common Investing Fund (they will be "called on" but not ordered).

Consulting committee for the Department of Stewardship (a six-member committee, including three members of the Lutheran Laymen's Movement).

One decision the Executive Board has clung to, although there have been objections from the Board of Higher Education. It was proposed in 1954 that this board cease making annual grants to the church's colleges and seminaries (these totaled $163,924 in 1953-54), and give financial assistance "only upon the basis of demonstrated emergency needs."

The Board of Higher Education asked that "emergency" be dropped from the proposal. The Executive Board refused to do this. To assure "a fair decision of this question at Harrisburg," the Executive Board said, it will put the facts before the delegates and let them decide.

There is a final question on which the Executive Board thinks no prompt action is necessary. After the 1954 proposals are all sifted through, the Commission on Organizational Structure suggested, the Executive Board should comb through the revised ULC constitution for further changes that seem needed.

This isn't the proper time for such work, the Executive Board says. "In the light of prospective negotiation with other American Lutheran church bodies looking toward possible merger," action on this proposal should be "deferred until the 1958 convention."

The Ballot at Harrisburg

Two nominations for each place on boards and agencies are presented

In accordance with the provisions of the ULCA By-Laws (Section V., (c), Items 5 and 6), the Secretary of the Church here presents the list of the nominees chosen by the 1956 ULCA Convention Committee on Nominations at its meeting in Pittsburgh, Pa., Aug. 15 and 16, 1956.

Under the guidance of the Rev. Alfred L. Beck, D.D., chairman, and the Rev. Richard C. Klick, D.D., secretary, the committee examined 344 nomination suggestions furnished it by ULCA elective agencies and by convention delegates. The committee was not under any obligation to accept those suggestions but was free to add to them names of eligible persons who commended themselves as having special competence to serve the several boards and agencies. Pursuant of the provisions of the ULCA By-Laws, the committee also had regard to the synodical and territorial origins of persons presently serving elective agencies and those newly nominated.

Should any of the nominees listed below find it necessary to decline nomination, word of the declination should be sent to the Secretary of the Church, the Rev. F. Eppling Reinartz, 231 Madison Avenue, New York 16, New York, at the earliest possible date. The Committee on Nominations will meet before it presents its report to the convention to substitute names for any withdrawn from the list of nominees.

The Committee on Nominations was:

Clergymen: Alfred L. Beck, Wynne C. Boliek, Robert H. Heine, Richard C. Klick, Leland H. Lesher, Carl V. Tambert, Philip L. Wahlberg, George R. Whittecar.

Laymen: James S. Brown, A. Monroe Hall, Frederick W. Konemann, Fred C. Mueller, Carl E. Schnur, Leo Schwerin, S. J. Turille, Henry M. Waitz, Jr., Harry Wiebusch, W. Gordon Williams.

EXECUTIVE BOARD

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*Clemens H. Zeidler, Omaha, Neb.	Synod Pres.

LAYMEN

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*Chas. K. Woltz, Charlottesville, Va.	Univ. Prof.

TERM EXPIRING 1960

CLERGYMEN

*Harry F. Baughman, Gettysburg, Pa.	Sem. Pres.
Alfred L. Beck, Rochester, N. Y.	Pastor
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Voigt R. Cromer, Hickory, N. C.	College Pres.
Royal E. Lesher, Austin, Texas	Synod Pres.
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John W. Rilling, Minneapolis	Pastor
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*L. Ralph Tabor, Baltimore	Pastor
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*Millard E. Gladfelter, Phila.	Univ. Provost
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Howard L. Peterson, Grand Island, Neb.	Mfg.
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LAYMEN

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Robbin B. Wolf, Pittsburgh	Lawyer

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Raymond D. Wood, Savannah, Ga. Pastor

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*Aubrey Mauney, Kings Mountain, N. C. Business
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Mrs. Walter A. Voss, Sioux City, Iowa Author

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*Frederick R. Ludwig, Milwaukee Pastor
*Calvin J. Naugle, Kansas City, Mo. Pastor
*Harold T. Rasmussen, Minneapolis Pastor
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M. P. Moller, Jr., Hagerstown, Md. Mfg.
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*Mrs. C. W. Gross, Jr., Baltimore Housewife
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W. Clarke Wescoe, Kansas City, Kan. Univ. Dean
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TERM EXPIRING 1958

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TERM EXPIRING 1960

CLERGYMEN

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LAYMEN

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Miss Bertha Weber, Reading, Pa. Par. Worker

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*Leeland C. Soker, Albuquerque, N. M. Pastor
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*Walter O. Helwig, Wauwatosa, Wis. Mfg.
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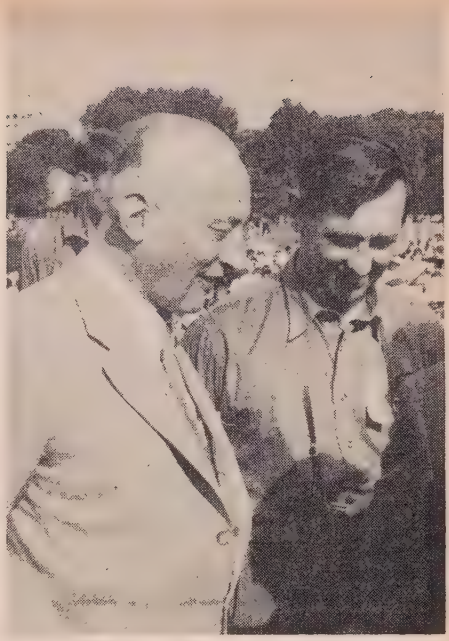
*Alvin J. Metzger, Hanover, Ont., Can. Business
*Everett G. Mitchell, Wheaton, Ill. Radio-TV
*Robert V. Peterson, Grosse Pointe Woods, Mich. Sales Representative
*James B. Wessinger, Columbia, S. C. Ins.

Iron Curtain Was Open for a Week

Germans of East and West met in Christian love at huge "Kirchentag"

By REINHARD GROSCURTH



ORGANIZER OF "KIRCHENTAG"
Dr. Reinhold von Thadden

WHEN ONE CAME to Frankfurt a few days before the opening of the *Kirchentag* —Germany's great Protestant church rally—the normal appearance of the city had changed drastically. This city of 700,000 inhabitants is one of the trade and traffic centers of western Germany. There is no other German city which was more rapidly rebuilt after the heavy damages of the war. How would such a

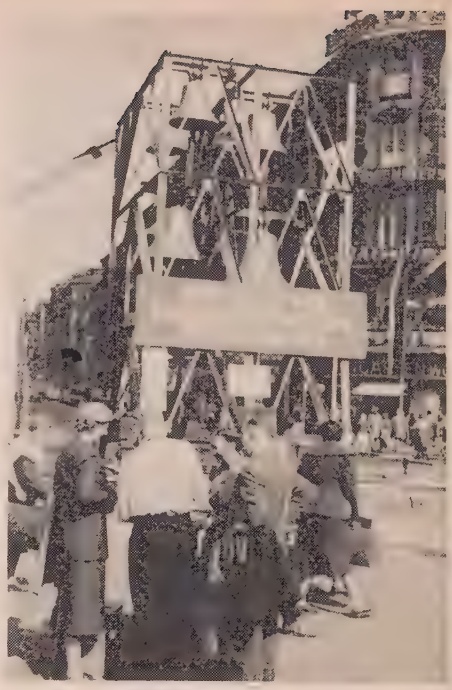
Half-million people crowded into the city

booming city receive several hundred thousand visitors?

After the first day of the *Kirchentag,* a Frankfurt lady told me: "What no other event could make possible has been done by the *Kirchentag.* People are friendly. They look at their neighbor again. We feel that it is true as you say it: 'Reconciled people live a different life.' "

THIS SPIRIT really had its influence throughout the city. Weeks before the *Kirchentag* there seemed no hope of getting enough beds for all the visitors. But when the event opened, many people of Frankfurt came to the train stations to find unknown persons from the East Zone, offering rooms and food and real hospitality. In the end there were not enough persons for all the rooms offered.

All over the city one could see the church flags with the violet cross on a white background, and posters—"Be ye reconciled with God." Evangelism was



There were bells ringing everywhere

actively conducted in the center of the city and in factories. People were singing hymns in streetcars and buses. If one knows Frankfurt in its normal days, one has to call this a wonder.

There were other surprises too. The most important became apparent about a week before the opening. There came "black" visitors from the East Zone, as we call them. Not colored people, of course, but people who did not have legal permission to attend. Each congregation in the East Zone got permission to send one or two delegates. There were about 15,000 of these, and the East Zone government gave them travel permits. But then the first "illegals" came, although their pastors had warned them not to try to make the trip.

"How could I stay at home after I have attended four *Kirchentag* meetings before?" said the probably oldest "black" visitor, 81 years old, at the reception office.

WITHIN ONE WEEK 9,000 of these "black" visitors arrived in Frankfurt, by train, bike, even hitchhiking, bringing up the number of East Zone visitors to 24,000.

Why did they come? An old lady, the organist in her home parish, told me: "In former years we tried to come because only in this way we could meet our relatives and friends in the West since no exit permissions were given to us. But this year, when we can get visas for private trips again, we came only for the *Kirchentag's* sake."

In the reception office there was trouble when the number of illegals went up so high. But nobody was sent back, "for we cannot turn back visitors coming to the *Kirchentag*, especially when they are from the East," was the word often heard here. Financial resources were exhausted

"Kirchentag" flags were flying

when all were through, for each person got free room and food. The West had to pay also the cost of travel back to the East. Beside free tickets for concerts each one got 20 German marks ($5) and a food package to send to his family (containing American butter and cheese and other valuable things).

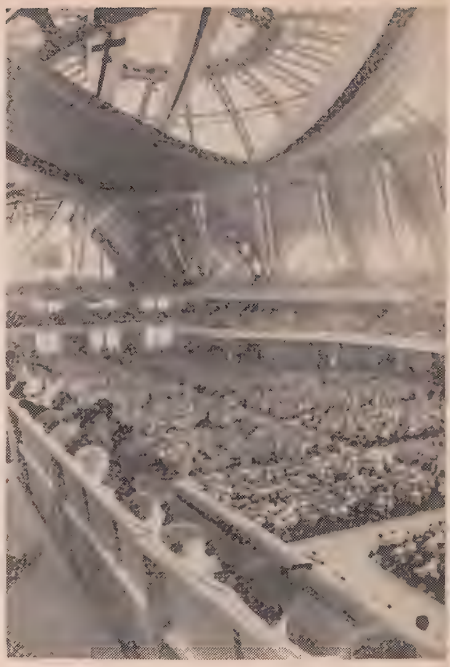
A friend of mine, pastor in a village in the East, told me: "It was just about time that we could cross the Iron Curtain again. Many of us are becoming tired after so many years under Communist rule."

He reported regarding the situation in his congregation. Normally one family per week is leaving this village for the West. Last week two restaurant owners

went away with their families. The reason is not direct political persecution. (This pastor had been in prison quite a while, but now is hindered in his work no more than other pastors are.) But more severe is the continuous pressure now lasting for 11 years. "The methods have changed, but not the aim," he said.

In the various discussion groups which were part of the *Kirchentag* you could hear about this pressure on conscience. Group I discussed such topics as "God's Yes to the World" and "The Meaning of Private Confession." "How can I stay in office when I know the government is not right?" asked one man from the East. The opportunity to talk to a Christian brother can bring some help at least.

Group III talked about "The Church and Political Responsibility," and here the same problems became apparent.



No empty seats in assembly hall

Fifty thousand had lunch here every day

Many of the 15,000 regular members of this study group came from the East.

It was time that all these people from the East could come over to see that "we are still brethren, in spite of all" (theme of the Berlin *Kirchentag* in 1951). But also for us in the West it was necessary to meet our brothers from the East Zone again. We are likely to forget them if we are not constantly reminded about their situation.

As we walked through the streets of Frankfurt with our friends from across the Iron Curtain and looked at the shop-windows, we felt somewhat ashamed. It was a shock to many of them, who were in the West for the first time. to see our rather wealthy situation—at least compared with the East. It seemed to some of them that only they have lost the war and have to bear the consequences. The *Kirchentag* in Frankfurt got its main importance through this meeting of East and West Germany. It was the strongest possible confession of the togetherness of both parts of Germany.

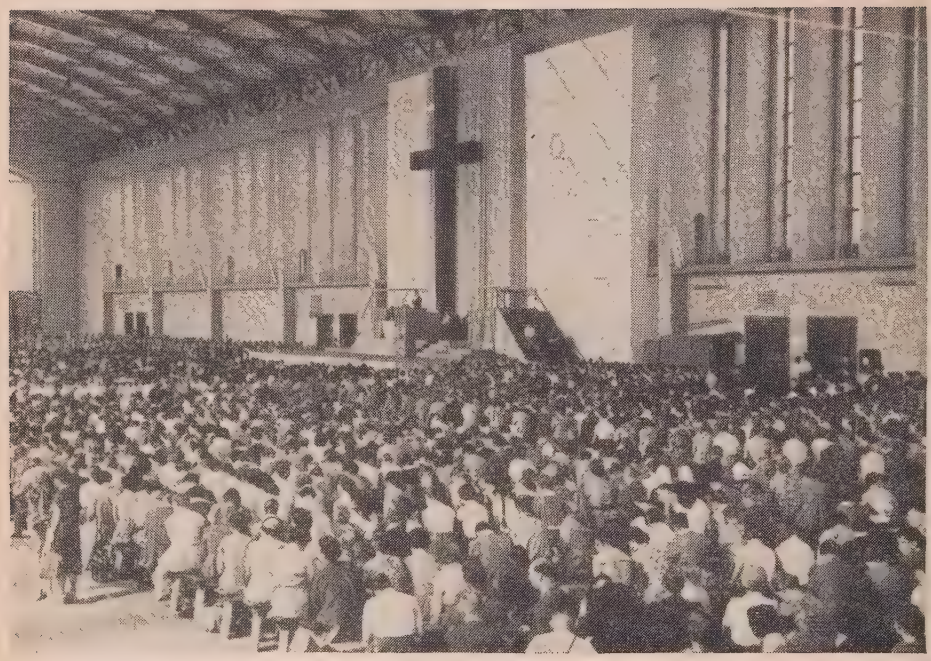
Another feature of the rally was of great importance. This year's *Kirchentag* really was a world event. Actually there were not more than 5,000 foreigners present, among the 70,000 Germans who attended for all five days. But many East Zone people had not seen a foreigner for many years, except Russians and perhaps a few from Poland.

They had never experienced the reality of ecumenical togetherness. This reality was apparent not only through the attendance of the leaders of the churches (as Doctor Visser 't Hooft, D. T. Niles from Ceylon, Mrs. Karefa-Smart from the Gold Coast, Bishop Neill from England) and other prominent churchmen who had attended the World Council of Churches meeting in Hungary, but also many less prominent church members. The youth lived together in a tent camp which housed 10,000 boys and girls during the meeting. Many American girls worked in the kitchens, others at the reception office.

One morning I told a church musician who came with his choir from the East about my period of study in the United States. "How can one accept an invitation from Americans who were our enemies?" was his question. Though an intelligent man, he knew only the East Zone slogan, "Americans, go home!", and he thought of Americans just about the same as of the Russians in Saxony. How could he understand American Christianity when in the newspapers only falsehoods are told about it? How can all our brothers in the East understand ecumenicity when they are seldom allowed to visit Christians in West Germany?

The Frankfurt *Kirchentag* — without intending it especially — did an enormous job for the understanding of Christions from different nations. (By the way, many were surprised to be invited by American soldiers to live in their homes; 5,000 beds were offered by them. The America House had an exhibition, "Religion in the U.S." One night the symphony orchestra of the 7th U.S. Army gave a free concert, and at the meeting on "Worldwide Christianity" with Visser 't Hooft, D. T. Niles, and Dibelius as speakers, 14,000 heard American soldiers of the 10th division singing American hymns.)

A fact which our foreign guests were most surprised about was that people didn't turn out only for the brilliant speeches of professors, but just the same for the daily Bible studies. "Not the extraordinary matters attracted so much,



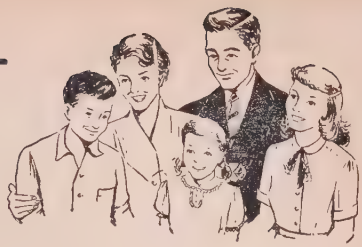
THIS WAS A BIBLE STUDY SESSION
Attendance was as good as when popular speakers were on program

but the ordinary, the Word of God," stated General Secretary Pastor Giesen.

Results of a *Kirchentag* cannot be summed up in a magazine article. But we have reason to believe many people were brought closer to one another through the common bonds of Christian faith. In 20 churches opportunity for private confession was offered, certainly not enough for so many as wanted to confess, and more than 100 communion services were held, all overcrowded.

Nobody knows what happened here between God and man, and also between man and his neighbor. As long as there are so many chances for real conversion and for the encounter between God and man, we need not fear. For as long as God speaks to only a few persons during a *Kirchentag,* it is justified. It is apparent that he spoke to many of us in Frankfurt last month.

CHRIST KNOCKS and keeps on knocking till every door is opened. Perhaps in our lives the garden gate is open but Jesus is not knocking there. The hall door is open too, but Jesus is not knocking there. He is knocking at our bedroom door, where our private life is lived. He is knocking at our study-room door, where our life's future is being planned. He is knocking at our strong-room door, where our life's treasures are kept. —D. T. NILES in *For Today* (Muhlenberg)



CORRECT ANSWER

I WONDER whether I shall ever get used to it? The funny mixed-up feelings that go with sending the children off to school always make me wonder whether I'm going or coming.

There's the sudden feeling of loss. You have been checking on your children one way or another all summer. All at once they are no longer your responsibility but the school's for seven hours a day.

What is the school going to do with them? You're a little worried and a little resentful. And at the same time you're hopeful and grateful for what the school will probably do that you can't possibly do. At least, if you are like me, that's how it strikes you.

AND THEN, along with your gratitude about the children, there's a secret half-guilty joy that you're going to have some free time yourself. You have no use for parents who are glad to get rid of their children.

You have seen enough of them send their children to the church for that reason and you've sniffed a very polite and idylike sniff when you have discussed those mothers with the other church school leaders. You wouldn't be like them for the world. Oh, no? Let's face it. I am. Five days, at seven hours a day, makes thirty-five free hours every week from now until Thanksgiving.

When Chuck Mawson knocked on the kitchen door and walked in carrying the pitcher his mother borrowed yesterday, I was so far ahead of schedule I was glad for an interruption.

"How about some of the cookies I baked for the youngsters to take for recess?" I invited.

"You've twisted my arm. I think I smelled them last night, didn't I?"

"That's right. We did them after supper. Karen decided at the last minute to carry her lunch to high school, so she did most of the job."

"Somebody wised her up about the lunches?"

"She had thought it would be grown-up to put such childish things as lunch boxes behind her. But then she heard you have to stand in line so long. If you are really 'in the know,' you take your own."

"She's got a lot to learn these next four years, hasn't she? Sort of scares me to think about it." He sounded so much older than his twenty years, I nearly laughed.

"Where do you think you learn most?" I asked. "High school or college?"

"HARD TO SAY. High school and first year of college, I guess, because you have all your subjects, and learning to get along with other people, both. By the end of your first year in college most people know their way around if they aren't cubes."

"Cubes?"

"Sorry. A cube is a square from any point of view."

"In everyday language, a misfit?"

"Right! You sure do bake an authentic cookie, Mrs. Melton. I'm going to be a porcine creature and reload."

"Is this your normal way of talking or are you doing it for my benefit? Here, have a handful of cookies before you answer. Anything you say may be used against you."

"Isn't it always? No, I'm just trying to act as brainless as a lot of people expect me to." He leaned against the refrigerator, smiling that nice smile that has won him so many friends and looking anything but brainless or misunderstood.

"Would you be trying to make me feel sorry for you?" I demanded suspiciously.

"Maybe. No, I'm the one to be sorry. I'd better go say so to my mother. We just had a few words and she gave me this errand to get me out of the house, I think. Things could have gone from bad to worse."

"Happens in all families, doesn't it? But you probably have the right idea, if you think you should say you're sorry."

"I think I'm sorry." He bit into another cookie, scrutinizing the remainder carefully. I dropped into a chair by the kitchen table. Encouraging people to talk about their family troubles can be a pretty low form of sport, but I'm so fond of him and of Claire I knew nothing he told me could be used to hurt either of them.

"YEP," he went on, "I think I'm sorry. I just told her I am twenty years old and don't need a lot of unsolicited advice even if I do have a mother who thinks she knows more about me than I know about myself. What do you think of that for a disgusting thing to say?"

"Sounds to me as though you were upset about something and taking it out on her, if you're really asking me. I do that. Get upset and take it out on the family. Or it may have been Claire who upset you. I wouldn't know. Want some milk or some soda with that other cookie?" I hoped he wasn't going to finish them.

"No, thanks. I was upset and she upset me more by telling me the truth. It's pretty complicated. You see, working for Dad this summer has relieved him. Mr. Carlson and I have pretty well run the place. But we don't show a tremendous profit. I could have earned more working somewhere else, which might make it easier for him financially this winter. That bothers me. Then, it also means that I need financial aid as a ministerial student when I get back to college. I need it, and I do expect to be a minister, but every now and then I get awful qualms. Like my spouting off at my mother just now! How could a guy like that ever be a pastor!"

"Aren't pastors human? Or were you going to get wings with your clerical collar?" I tilted my head. "Might be very becoming."

HE LAUGHED and got even redder in the face than he had been while he was talking. "You women! That's another way of saying what mother just said. That if I was going to be a minister because I was perfect and doing the Lord a favor, I'd better quit and join the army. That the big difference she can see between ministers and the general run of folks is a willingness to do their best to make themselves the kind of men the Lord can use in the church. That's when I said she thinks she knows more about me than I know about myself. That was crumby! What got into me?"

"The devil, probably. Or a reasonable facsimile thereof."

"The answer is absolutely CORRECT and you have reached the next plateau. Thanks for the cookies. I shall go eat dirt at my mother's feet."

WORSHIP NOTEBOOK

I ARRIVED AT LAST. For this I had flown across the Atlantic. With more than fifty people I stood in a country church in Sweden. Voices were lifted in song. Although the words were in a strange language I could recognize that these people were at worship and in a sense I could join with them.

Actually, my purpose was to attend a committee meeting, but that meeting was being held in conjunction with an assembly of Swedish musicians. The Laurentius Petri society, an organization of pastors and cantors (as the Europeans call their church musicians) whose interest is in good church music, was holding its annual conference. From all over Sweden, from Norway, Finland, Iceland, Germany, Holland, and Switzerland these people had come, and it was obvious they enjoyed it.

NOW WE WERE in the village church, a large white frame building that stands at a country crossroads. A churchyard of neatly tended graves surrounds the church. The church was lovely.

In the chancel was a semicircular altar rail and in the back of it a large altar above which a huge modern painting of the ascension hangs. On the altar were a crucifix and six candles. The people were singing Vespers, much as we do, yet with some differences. The officiant, a pastor of the Church of Sweden, was vested in a long white alb with the stole crossed upon his breast. He sat at one side with the other men singers, but near the altar. On the opposite side were the women, and I could not help noticing that this was obviously one church meeting (a choir meeting!) with more men than women.

Actually the pastor took little part. A cantor sang an antiphon (a verse from scriptures which serves as an introduction), then the singers chanted psalms, usually three. This was done antiphonally, first the women singing a verse, then the men. The same with the hymn. The cantor introduced the first stanza, then all joined. When it came time for the lesson, one of those present would stand and read from the Bible. At its end, the reader would speak the traditional versicle and all replied as we do: *"Gud, vi tacka dig"* (Thanks be to God).

ONLY TOWARD the end of the service did the pastor play a more prominent part. Taking his place inside the rail he invited all to pray. Then facing the altar he said the collects and the Lord's Prayer, and ended the service with the blessing.

A hymn was sung. The organist played a brief selection. Then all left the church quietly. I had attended a service of the Church of Sweden.

This wasn't just once a day. In the morning it was Matins or Lauds in the village church. At noon we sang Sext in the chapel. Following the late-afternoon meal, Vespers was sung in church again and, at the end of the day, Compline in the chapel. At least four times each day these people were at worship, and although the language was unfamiliar, there was a kinship.

In between these services and the meetings of our committee I had opportunity to speak with some of the pastors who were there.

What I particularly wanted to know was if this sort of music was sung in the churches. They said, unfortunately "no." The music is Gregorian and the people don't know it. Because they don't, they say they dislike it, but slowly, where parishes have been willing to try it, this type of music is taking hold. The Swedish Church has the same problem as in America. Good church music is available, but the people want something else. And yet the people who have troubled to learn this kind of music say they would not have the other.

The German pastors told me the same thing. In Germany they have recently introduced a new service book. Many people say it is not good. Some even say it is not Lutheran. And as is so often the case, the pastor said, such expressions are the result of reluctance to accept change.

As I spoke with these Lutherans from other lands and other traditions, I could not help but think of our own situation. It will not be long before we too have a new service book. I have no doubt that there will be those who complain or refuse to give it a try.

Yet in all fairness we must give our book careful attention. Great strides are being made today in our knowledge and understanding of worship. To have a book which represents the results of such study and appreciation is a privilege. I hope that some day I can tell my Swedish and German friends that the people of America are responding enthusiastically to our new service book.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Remarriage of divorced woman?

QUESTION: I was married for a number of years and have two children. We lived with my in-laws and had such a miserable life that I dread to think of it. Then Edgar took me to the home of my parents and left me there.

After a month he hadn't come for me, so my father brought my few pieces of furniture to their place. Then Ed came and put on a great scene and wanted me to return to him. I promised to go on the condition that he should act like a real man.

I went with him, and for about a month things were fairly pleasant. Then he went off with another woman and lived with her. He paid no further attention to me or to the children. Ed gave me no support. Furthermore, he withdrew the $700 we had saved, and went on trips. Later we were divorced.

A few years ago I met a man whose wife has been dead for a long time—a fine fellow except that he is bashful. Twice he had asked to go with me, but I turned him down. Then less than a year ago we started going together and we have had many pleasant times. We are in love, and he is always doing nice things for me.

But I am worried. Is it right for me to marry him after being divorced? Or should I sit at home, and both of us be lonely? I wish I could be sure. Ralph is such a good companion—I feel I can't give him up. He is well-informed, but he is no show-off. I am trying to be a Christian, and am active in my church.

I teach in public school. In the midst of it all I am often unhappy because I am not sure as to what I should do about my romance.

REPLY: With such a background of trouble and unhappiness you deserve understanding on the part of others and commendation for giving your Christian conscience so large a place in the consideration of your problem.

The facts you have given indicate that you have New Testament grounds, as well as the sanction of our church, for proceeding with the marriage, provided it is your heart's desire. Let me suggest, however, that you look back over your previous marriage and try to determine whether there was any factor in your own personality or life that may have contributed to Edgar's defection. If you find any such elements you ought to make a serious effort to rid yourself of them before entering into another marriage, lest any of them become a source of trouble in a new alliance.

Inquisitive

QUESTION: We live in the country on the edge of a little village. We patronize the local general store. I am in junior high. I often go to the store for my father or mother. The old storekeeper is forever asking me questions about my parents, our home, my brother and sister, and about myself. He is a living question box. He sometimes embarrasses me by the kind of questions he asks. He spends more time questioning me than taking care of the trade. What shall I do about this? I like to do the errands, but I am sick of this nosy bird.

REPLY: Curiosity is in itself a valuable gift, without which we would know much less and progress would be impeded. But there are limits beyond which questioning should not go. Courtesy and good sense ordinarily set the bounds for people.

In cases of persons who have so little sense of propriety as to annoy people with their inquisitiveness there are various measures which one may take for his own protection. Here are a few, chosen from among many: 1) Courteously evade questions by asking others. 2) Give a facetious or irrational answer, one so far from reality that the questioner may realize that he is being hoodwinked. 3) Introduce another subject and ignore the question that has been asked. 4) Or you may simply say, "No comment," or if you want to be more abrupt or final tell him, "That's not your affair."

Delay marriage?

QUESTION: I am a high-school senior. I am going out with a fine boy, but we are not really steadies. I am looking forward to working several years, perhaps going to night school, before marrying. Many of my classmates, however, are planning to marry immediately upon graduation. They tell me I am old-fashioned, that it's foolish to wait. I believe I am right, but I'd like your opinion.

REPLY: I believe you are right. There are several reasons for this view: 1) You will be a little more mature, and marriage is for mature people. 2) You'll have time to make a better decision as to whom you will marry. 3) You will have an opportunity to save some money against the day of marriage, when the need of funds will be greater than you expect. 4) Your experience and further education will stand you in good stead if later you need to earn your own way.

BOOKS

Explaining Lutherans

Why I Am a Lutheran. By Victor E. Beck. Thomas Nelson & Sons. 190 pages. $2.75.

A pastor tells what he likes about his church. His parents were Lutheran. He was confirmed and ordained in that church. He has learned to love it. With deep appreciation he tells what it means to him.

Though the scene of his experiences is the Augustana Lutheran Church, most of the book describes our common Lutheran heritage. A few glimpses of Lutheran history in America, a few glances at the life of Luther, a few scenes in Reformation history, and a brief summary of Lutheran doctrine appear therein.

There is a proud review of what Lutherans have done in charities and in education. Our worship is interpreted and outlined. Our vocation, citizenship, and our place in society are sketched.

Then the reader is shown the worldwide extent of Lutheranism and its relation to the World Council of Churches. To the question, "Why are you a Lutheran?" fourteen eminent churchmen reply. The ULCA is represented by F. R. Knubel and G. Elson Ruff. The chapter, "A Wholesome View of Life," sums up Lutheran attitudes.

Here is a homey, unpretentious tribute to our church. It is wholly appreciative. It cannot bring itself to be critical of its beloved spiritual home.

This is a book for leisure reading, rather than for class study. It might have been entitled *My Dear Lutheran Church.* It makes a contribution to informed loyalty.

Specialists in history and other fields would want to correct a few statements, but such minor items do not spoil the general usefulness of the book. W. D. ALLBECK

Springfield, O.

Modern German Martyr

Paul Schneider, The Pastor of Buchenwald. Translated by E. H. Robertson. Macmillan. 125 pages. $2.

Paul Schneider, pastor of the country parish of Dickenschied-Womrath in the Rhineland, was one of the first martyrs of the German resistance to the insatiable lust for power of National Socialism. Speaking out from his pulpit against the evils of the regime as early as 1934, steadily defying it in the realm of religion and education, he was repeatedly arrested and finally, at the end of 1937, sent to the concentration camp at Buchenwald where he died, after prolonged torture, eighteen months later.

The story of a trusting and courageous man is told in this small volume of selections from his diaries and letters and sermons, linked together with narrative and explanatory material by his widow.

Paul Schneider did not set out to be a martyr, but pursuing the dictates of his conscience he followed the path upon which God took him. He would not renounce his convictions. He would not, even after his banishment by the state, be separated from his parish except by force. ("I am the good shepherd," read Paul Schneider. "The good shepherd giveth his life for his sheep . . .") When he could no longer shepherd his flock in the Rhineland he followed the way where he was led, to the concentration camp, there to minister so long as he could to his fellow prisoners.

This story of his life and belief is told simply and well—largely by the person most competent to tell it: Paul Schneider, himself. LIESL E. KUHN

Philadelphia

Christians in the First Century

Christ and the Caesars. By Ethelbert Stauffer. Translated by K. and R. Gregor Smith. Westminster Press. 293 pages. $4.50.

The author of this collection of essays is professor of New Testament theology at the University of Erlangen. When his *Theology*

of the New Testament was published several years ago it marked a conservative interpretation of the Scriptures with minute attention to historical details. Professor Stauffer is not only a classicist in his own rights but an accomplished numismatologist. He uses his great knowledge of ancient coins to illustrate and often to amplify an obscure incident in the New Testament.

The same approach characterizes these historical sketches. They are extremely well written and the translators have ably preserved the fluency of the original.

Among the many excellent pictures of ancient coins the most fascinating one is a reproduction of the tribute money. We can actually see "the likeness and inscription" at which Christ looked when he discussed the rights of Caesar with the scribes. Other coins show the portrait of the Emperor Domitian whose persecution of the church in Asia Minor led to the writing of the Book of Revelation.

The author does not confine his discussion to numismatics but draws on his vast knowledge of ancient literature to make the world of the first century come alive for the reader. He takes the position that archaeological and literary evidence support rather than contradict the New Testament writers. In some details he differs, of course, from other authorities. He assumes, for instance, that the census by the Legate Quirinius which is mentioned in Josephus is the "decree" which brought Mary and Joseph to Bethlehem. Neither Theodore Mommsen nor Eduard Meyer concedes that fact.

Any reader who has a feeling for the ancient world and wants to live vicariously through the problems which beset the Christians of the first century will find this an interesting and informative book.

CARL J. SCHINDLER

Wilkes-Barre, Pa.

Snippets of Sermons

Wings of an Eagle. By G. Lacey May. Macmillan. 174 pages. $2.25.

This is a book of extracts from sermons by seventeenth-century Caroline preachers of the Laudian or high church persuasion. The extracts, most of them about two pages in length (since sermons in those days were far too long to print in full), include Lancelot Andrewes, John Donne, John Hales, Henry Hammond, Mark Frank, Jeremy Taylor, John Cosin, and Isaac Barrow.

In his introduction, the Anglo-Catholic editor is not content merely to laud the "catholics" but must lambaste the Puritans.

These snippets of sermons may prove helpful as an anthology for the student of the history of preaching, but the general reader will perhaps be confirmed in his opinion that Donne and Taylor are the only two who deserve a reading, and that, not because of the clear centrality of the gospel in their preaching, but rather because of their great literary qualities.

Philadelphia JOHN W. DOBERSTEIN

Anti-Anti-Semitism

Cross-Currents. By Arnold Forster and Benjamin R. Epstein. Doubleday. 382 pages. $4.

This book is the report of the Anti-Defamation League of the B'nai B'rith (Jewish service organization) on the development of political anti-Semitism at home and abroad in the last five years. The authors have assembled an impressive array of documents to prove their point—that political anti-Semitism is not dead—and to expose, especially in the long first sections dealing with politics in America, the close connection between the militant isolationists, the fanatics of the extreme right, and the professional anti-Semites and hatemongers.

The last two sections of the book deal with Germany, where there is some current neo-Nazi activity, and with the anti-Semitism (or perhaps, anti-Zionism) of the Arab States of the Near East.

If the reader always remembers that Mr. Forster and Mr. Epstein are propagandists *against* anti-Semitism, this book can be of interest and of value, especially in its exposé of the fringe groups of hate and prejudice operating in America today.

LIESL E. KUHN

Plane Travelers Urged to Worship in Capital

By RUTH L. BLACKBURN

WASHINGTON, D. C.—Sunday morning travelers at the Washington National Airport will hear a voice, booming over the loudspeaker, inviting them to attend church services in the nation's capital. Conspicuous signs indicate the time and places of worship services and urge travelers to attend.

It all started when the Protestant chaplain of the 1254th Air Transport Service and the civilian auxiliary Roman Catholic chaplain wanted to make their services available to persons waiting for planes. Lutheran Layman Paul F. Steiner, deputy director of the airport, pledged his help.

The airlines which use the terminal supported the idea, and Airport Transport limousines offered their services free of charge. On Saturdays, transportation is also provided to Jewish services.

"Numerous persons are taking advantage of the services," says Protestant Chaplain Sundloff. "They are made possible by the co-operative efforts of military and civilian persons who have sought to meet an existing need. We hope that other transportation terminals of large cities will take similar steps to provide worship service for travelers."

Teen-Agers Studied Government at Luther League Work Camp

FIVE HUNDRED man-hours and 20 gallons of paint were consumed by 24 high school-age Luther Leaguers from 15 states and the District of Columbia when they redecorated the parish hall and kitchen of Redeemer Church, Washington, D. C., in July.

Some of leaguers painting Redeemer Church's parish hall
They ran out of paint after using twenty gallons

Six mornings were spent in working and the afternoons were used for visiting government agencies, foreign embassies, taking a religious census of the neighborhood, and Bible study. These were the activities at the Luther League of America sponsored work camp directed by the Rev. Robert F. Heffner of Mount Kisco, New York. In addition to serving in an area of need, the leaguers had an opportunity to study phases of a Christian's responsibility in government. A second work camp was later held at New Windsor, Maryland.

NEW MISSION in Washington area is developing rapidly in North Bethesda. Group meets in Garrett Park elementary school and community center, had fifty-seven present at first service. Pastor and developer is the Rev. Raymond H. Hartzell. Maryland Synod has bought parsonage.

Our Saviour mission congregation worships in an outdoor chapel on the site where plans to erect a church building in the future. Built by members of the congregation, the chapel includes a rustic altar, pulpit, and benches seating 70 persons. A public address system carries the service to worshipers who remain in their cars.

The Rev. Robert E. Hook, pastor, conducts Matins there each Sunday morning, weather permitting. The regular service is held in the American Legion Home.

Washington's Lutheran Inner Mission Society has a new baby adoption program. To date, six children have been adopted through the society, and it is expected that 12 more will be placed this year. Thirty couples' names are on the waiting list. Executive director of the society is Dr. Paul M. Orso; Mrs. Jean Roney is adoption case worker.

Historic Georgetown Church has broken ground for a parish hall. Maryland Synod president J. Frank Fife was speaker at the service. Others taking part were Dr. Stanley Gillheimer and Dr. Gould Wickey (former pastors of the congregation), Dr. Carl R. Simon (synod's Eastern Conference president), and Pastor Harold E. Beatty. The present church building was erected in 1914 and is the fourth on the site since founding of the church in 1769.

More than 100 members of Reformation Church registered for the congregation's week-long camp at Camp Wabanna on the Chesapeake Bay. Associate Pastor Donald W. Prigge was dean and planned a program of study courses, music, handcraft, recreation. Pastor Lawrence D. Folkemer conducted morning Bible classes.

United States Reservation No. 29 has—after more than 150 years—been officially named the "James Monroe Park." The small triangle of land is located opposite Washington's Arts Club, once town house of James Monroe, fifth U.S. President. Key figure in the park project has been Lutheran Layman Morris L. Leisenring, member of the Arts Club and chairman of the district architectural registration board.

New appointee to the District's Board of Education is Mr. Carl C. Smuck, member of Luther Place Memorial Church. An *Evening Star* editorial called Mr. Smuck

DISTRICT OF COLUMBIA . . .

"well qualified for this difficult assignment."

Mr. Charles S. Stief, member of St. Peter's Church, has accepted a position with the Lutheran Laymen's Movement. Mr. Stief will assist congregations raising funds for building programs.

Elected president of Lutheran Laymen's Fellowship was Mr. Allen M. Laster, of Keller Memorial Church. Elected secretary for a 16th consecutive term was Mr. Martin A. McGrory, founder of the Fellowship.

MINNESOTA CONCLAVE

BEHIND THE GAVEL, symbol of his office, stands Duain Vierow, president of the Minnesota state Luther League. With him on the speaker's platform at the LL state convention at St. Olaf College are State Vice President Joyce Johnson, and Judy Ford. Judy, who hails from Cherryville, N. C., is recreation secretary of the Luther League of America, has addressed a dozen similar conventions throughout the U.S. and Canada this summer to tell about plans and programs of the youth organization.

Old Lutheran Center Sold in Washington

WASHINGTON, D. C.—The National Lutheran Council announced this month that it has sold the property used as Lutheran Center until 1954. Located within a stone's throw of the White House, the building was sold for $195,000 to an unidentified purchaser who may have it razed to make way for a modern office building. The old four-story structure has the distinction of having served as temporary White House in 1902 while the executive wings of the presidential mansion were being remodeled.

The property was vacated by the NLC in 1954 after the council had joined with the Lutheran Church—Missouri Synod to purchase a five-story, 65-room building on 16th Street, N.W., in the Meridian Hill section of Washington at a price of $240,000. The NLC paid 60 per cent of the price, the Missouri Synod covered the balance.

The new Lutheran Center serves as joint headquarters for activities of the two groups in the nation's capital and houses eight Lutheran agencies.

The Rev. Walter G. Marz, assistant pastor at Luther Place Memorial, has resigned to accept a call to Resurrection Church, Daytona Beach, Fla. During the past five months, Pastor Marz has been developing a mission in the Aspen Hall area of Montgomery County.

The Rev. Otto Reimherr, pastor of Hope Church, College Park, is one of five Lutheran campus pastors who have received scholarships from the Lutheran Brotherhood. He will apply the scholarship toward doctorate studies in religion at Columbia University. The awards were presented at the LSAA Ashram meeting in Gettysburg, Pa., Aug. 25-31 . . . Miss Christine Yohe, member of Luther Place Memorial, has been appointed assistant to the Dean of Women at Wagner College, Staten Island, N. Y. beginning this fall.

Mrs. Paul M. Orso, Wittenberg College

graduate, recently was called by St. Luke's Church, Silver Spring, to serve as director of Christian education . . . The Rev. H. Luther Rhodes, pastor of Holy Comforter congregation, will leave Washington Sept. 15 for Grace Church, Baltimore.

ONTARIO

Synod Steps Up Work in Training Schools, Camps

By NORMAN BERNER

KITCHENER — Summer activities in the Canada Synod reached a new peak this year. The summer school for Christian workers was revived and combined with the church music institute.

Registration was 45, but attendance at special sessions at Waterloo College went over the hundred mark. Deans J. Ray Houser and U. S. Leupold are already planning for the 1957 school.

FOUR NEW UNITS have been added at the Lutheran summer camp at Edgewood Park. Despite the addition, which brought the camp's normal capacity to 100, space was at a premium as 113 intermediates and 30 junior girls registered.

Deans Eric Reble, of the Luther League Camp, and Harry Lossing, of Camp Lutheryn, reported successful seasons.

VACATION CHURCH SCHOOLS increased from 22 in 1954 to 28 in 1955. Indications are that the 1956 totals will be still higher. Some congregations were holding their schools in August rather than earlier in the summer.

SETH BANSA, Waterloo College graduate from Africa's Gold Coast, who is under commission of the Board of Foreign Missions to go to Liberia as supervisor of public schools, was a passenger on the *Stockholm* which collided with the *Andrea Doria* near the New England coast last month. Seth was able to get passage on a later ship to Europe where he is attending LWF meetings before going to Africa.

SUMMER ASSEMBLY AT WATERLOO COLLEGE
Attendance went over the hundred mark

The Rev. Otto Winter, Zurich, Switzerland, is on leave of absence from his congregation to act as ship's chaplain for immigrants from Germany. He expects to return to Canada early in October.

NEXT ON THE LIST of future home missions is a field to be developed in east Pembroke.

St. George's Church, Toronto, is taking steps to purchase an Apostolic church on College Street. The congregation is made up largely of German immigrants. Dr. William Goegginger is pastor.

ONTARIO . . .

MEMBERS of St. Stephen's Church, Raglan Township, are wondering what the future of their community is going to be. Deposits of nickel and copper, said to equal or better those at Sudbury, have been discovered not far from the church.

PASTORS' RETREAT will be held again this year at Elim Lodge, near Peterborough, Sept. 10-12. Dr. H. Grady Davis, Chicago Seminary, will be the guest lecturer.

SYNOD'S Women's Missionary Society will meet for its biennial convention at Waterloo College, Sept. 11-13. Featured speakers will be Dr. Frances Dysinger, Philadelphia; Miss Theodora Neudoerffer, missionary from India; and Sister Sheila Radtke, Kitchener.

CHAIRMAN EARL STIELER and his Kitchener convention committee are all set for the ULCA Brotherhood convention Sept. 20-22. Special features will be a bus tour of the Twin City area, including a stop at the Lutheran summer camp grounds, and a tour and tea for women visitors. Both have been arranged by a committee under Norman Dotzenroth. Harvey Ziegler is in charge of the banquet, at which ULCA President Franklin C. Fry will speak.

Two Latvian congregations in Hamilton are planning to merge. Negotiations are expected to be completed by the end of the year. Christ and Latvian churches are served by Pastors Arthur N. Voitkus and Eduards Pavasars. The merged congregation will purchase the former Trinity church building.

THREE OFFICIALS of ULCA boards will tour the synod in October and November: the Rev. Lawrence Reese, Philadelphia, on behalf of parish education; the Rev. Martin Ruccius, Canadian missionary from Liberia, on behalf of foreign missions; and Dr. Elwood Bowman, New York, on behalf of American missions.

KENTUCKY-TENNESSEE

Euxine Weller Retires, Is Honored at Louisville

By ROGER G. IMHOFF

Euxine Weller (center) receives welcome from Mrs. Grace Searcy, Mrs. E. I. Sulzer

LOUISVILLE—Miss Euxine Weller retired after serving for 15 years as superintendent of the Lutheran Home for the Aged, Jeffersontown, Ky., but her church, Fenner Memorial of Louisville, is convinced that she will continue to give her services to her congregation in the years ahead.

The church said "thank you" to the retiring superintendent and former secretary of Fenner Memorial congregation at a special service, and the women's guild of the church offered a luncheon in her honor.

INDIANA

Mission Field Mapped In Indianapolis Suburb

INDIANAPOLIS—The Board of American Missions will receive this month a report from its secretary of survey and research, Dr. Karl S. Henry, suggesting development of a mission field in Greenwood, a suburb south of Indianapolis.

A survey conducted early this summer found 1,268 unchurched Protestants in the town of 11,000. There are no Lutheran churches in the community.

Sixty adult Lutherans said they belong to congregations in Indianapolis. Some 25 are members of ULC churches.

Membership in the prospective missions would be drawn mainly from Lutherans and other Protestants working in Indianapolis. But the community is gradually developing into an industrial town. Average value of homes in the town is $15,000.

The Greenwood mission, when approved, will get a headstart through the generosity of a ULC congregation in Indianapolis. St. Mark's Church, whose pastor is the Rev. Marteen D. Kilver, has expressed willingness to mortgage its property to provide funds for the purchase of a building site for the group.

NEW ENGLAND

Pastors' Meetings on Worship Scheduled Throughout Synod

By HERBERT D. HRDLICKA

BRIDGEPORT, CONN.—The New York and New England Synod has voted to conduct a convocation for pastors on worship in all conferences. The convocation for the New England Conference will be held on Jan. 29, 1957, in New Haven.

Synod President Frederick R. Knubel is scheduled to address the ministers. Leader for all convocations is the Rev. Henry E. Horn, pastor of University Church, Cambridge, Mass. Pastor Horn is chairman of the synod's committee on worship and a former member of the joint committee on hymnal and liturgy.

The council of St. John's Church, New Bedford, Mass., granted Pastor Rudolph Buss a two-month vacation this summer which the pastor and Mrs. Buss are spending in Europe. They attended the *Kirchentag* in Frankfurt and had West and East Germany, Switzerland, England, and France on their itinerary.

Zion Church, Bristol, the Rev. Robert Flechtner pastor, broke ground on July 15 for a new building.

(*Continued on page 45*)

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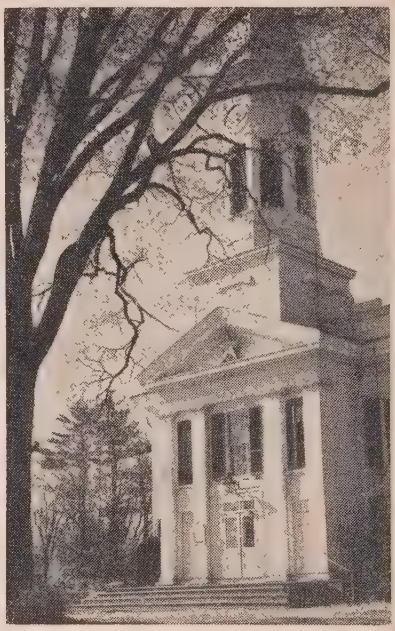

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NEW ENGLAND . . .

(*Continued from page 43*)

Christ Church, Littleton, New Hampshire, the Rev. Frederick J. Teichmann, has completed improvements to the church building purchased last year. Improvements include the renovation of the chancel and exterior painting of the church building.

CONFERENCE will hold its fall convention in the newly constructed edifice of Reformation Church in New Britain on Sept. 17.

Among the 48 members received by Trinity Church, New Haven, as a result of the evangelism mission was Clarence Dick, a shut-in, who was instructed and received as member of the congregation in his home. Pastors John W. Vannorsdall and R. W. Endruschat and several members of the church welcomed him into the congregation.

The monthly conference Brotherhood pilgrimage will be held in First English Church, Bridgeport, on Oct. 16. Speaker will be Dr. James H. Halsey, president of the University of Bridgeport.

The Rev. Dale L. Kohr has resigned from the chaplaincy at Northampton State Hospital, Massachusetts, to become director of chaplains at Pownal State School, Maine.

NEW YORK

Albany Church Enlists In Internship Program

By CLAYTON G. VAN DEUSEN

ALBANY—Mr. Daniel Uzupan, a student at Gettysburg Seminary, has begun a year of internship at St. John's Church, Albany, assisting Pastor Russell S. Gaenzle. The congregation is a recent addition to the rolls of churches enlisting in the internship program.

Under the program, students leave seminary for a year to work as assistant pastor in a church, obtaining first-hand working knowledge of a minister's work on the congregational level.

Other churches on the territory of New York Synod's Eastern Conference have par-

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N. Y.: ALBANY . . .

ticipated in the program. St. Paul's Church, Fort Plain, has for two successive years called seminarians for such service.

Mr. Uzupan will be active in the total program of the congregation, including youth work, preaching, and religious education. Speaking highly of the internship program, he has pointed out that nearly 50 per cent of his seminary classmates are now serving as interns.

VARIOUS PRESSURES are forcing the consolidation of small and medium-sized congregations in the Eastern Conference area. As a result, two new dual-parish arrangements have been made, with a third now in progress. Two merger proposals are also being considered.

Small churches are threatened by the insufficient number of pastors to man every congregation and by the rising economic standards for salaries and operating expenses. These forces are accompanied by a growing sense of responsibility for effective service. It is believed the answer may be "pooled resources."

Third Church, Rhinebeck, the Rev. Erwin S. Jaxheimer pastor, will observe the 75th anniversary of its Women's Missionary Society this fall. Miss Nona Diehl, executive secretary of United Lutheran Church Women, will be a guest speaker.

THE FALL CONVENTION of the Eastern Conference will be held Sept. 10 at St. James' Church, Gloversville, the Rev. Clarence L. Schaertel pastor. Discussion will center around use of the sector project in the fall, the 1957 evangelism mission, and Lutheran World Action.

The Rev. Ray E. Kulman of First English Church, Schenectady, will preach. Dr. Miller A. F. Ritchie, president of Hartwick College, will present a paper on "The Church and Community Relationships."

Committee chairmen for Eastern Conference are Pastors Herman S. Keiter, social missions; Floyd H. Moyer, stewardship;

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Erwin S. Jaxheimer, worship; John N. Campbell, foreign missions; and Olney E. Cook, recognitions.

Area meetings for the sector project for stewardship will be held on Sept. 5, 6 and 7, respectively, at Redeemer Church, Kingston; Trinity, Amsterdam; and First, Albany. Pastors of participating churches and congregational leaders appointed for the project will attend.

Grand Island Congregation Dedicates St. Timothy's

BY HERBERT A. BOSCH

BUFFALO—St. Timothy's Church, Grand Island, was dedicated on Aug. 26. The masonry and brick building has room for 180 persons.

Engineers and chemists who are members of the congregation helped a cabinet maker produce pulpit, lectern, altar and reredos-cross.

Dr. Frederick R. Knubel, president of the

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N. Y.: BUFFALO . . .

New York and New England Synod, preached and performed the act of dedication. Dr. Ernest C. French, president of the conference, was liturgist. Pastor William A. Rowen received the key to the building.

LUTHER LEAGUERS from Buffalo and Rochester flocked to Silver Lake Aug. 19 for the conferences' Youth Week on the grounds of the Batavia YMCA. Courses included "Our Neighbors' Churches," "Better Ways of Growing Up," "Preparing for Leadership," and a Bible study hour.

The Rev. Hermann B. Miller was director, the Rev. Edward W. Uthe, registrar, the Rev. Theodore Weiskotten, dean. Members of the faculty were Pastors Vernon Squire, Richard Muck, Paul Swank, Frederick Reissig, Richard Olsen, and Paul Alberti.

THE WILL of the late Frederick Henrich, active in the affairs of Holy Trinity Church, Buffalo, for more than half a century and lay leader in the ULCA, stipulated that his home congregation should receive one-tenth of his net estate. A tither in his life, Mr. Henrich bequeathed more than $47,500 to the church. The Home for the Aged and St. John's Orphan Home each received $5,000; other institutions were also remembered.

ELECTED as officers of the Pastors' Association were: Henry T. McKnight, Concordia, president; Howard M. Guhl, St. John's, Gardenville, vice president; Theodore A. Schrader, Redeemer, secretary; Richard T. Ebel, Tabor, treasurer.

WORK is proceeding on the additional educational unit for St. Paul's, Williamsville, the Rev. Charles J. Menge pastor. The old parsonage has been demolished to make room for the unit. The congregation is building a new parsonage at the same time.

LUTHERAN PLAYERS, a dramatic group whose members are drawn from several Lutheran bodies, presented a series of religious plays at Camp Pioneer on Lake Erie, operated by the Missouri Synod. Some of the productions will be repeated in local congregations during the fall.

— CHANGES OF PASTORATE —

VIRGINIA

ECKERT, FREDERICK J. From St. John's Church, Cumberland, Md. To First English Church, Richmond.

GRAVES, TURNER A. From Madison parish. Retirement.

TAYLOR, DICKSON W. From First Church, Portsmouth. To Muhlenberg Church, Harrisonburg.

TOBLER, A. F. From Cripple Creek parish. Retirement.

DECEASED

THE REV. CHARLES FREDERICK BOEHNER, 80, pastor emeritus of St. Paul's Church, Greenfield, Mass., died Aug. 16.

Born in Reed City, Mich., he was graduated from Michigan College and Seminary and from Philadelphia Seminary. His father, Carl F. Boehner, was president of the Michigan Synod and ordained him in 1897.

Pastor Boehner served parishes at Friedens Church, Ludington, Mich.; Immanuel Church, Corona, N. Y.; First Church, Pearl River, N. Y.; St. John's Church, Union City, N. J.; and Zion Church, Ridgefield, N. J., before coming to the Greenfield, Mass., parish in 1931. His retirement from the ministry was announced earlier this summer. Pastor Boehner is survived by his daughter, Ruth.

Funeral services in St. Paul's Church, Greenfield, were conducted Aug. 18 by Dr. Paul C. White, secretary of the New York and New England Synod, and New England Conference President Gordon E. C. Hohl. Interment was in Woodlawn Cemetery, New York City.

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IN CONCLUSION . . . . . .

THE ONLY TIME I remember getting a whipping was on a day when school closed for the summer, and I came home singing "No more lessons, no more books, no more teachers' cross-eyed looks." I wasn't anti-education, but was intoxicated with the idea of the long vacation ahead. My father took a dim view of my negative thinking.

Now vacation is over for millions of American youngsters. Schoolrooms will soon bulge with the largest population they have ever had.

Timid first graders will venture out into the world, leaving tearful mothers behind. (Do mothers still weep on such occasions?) Most of the pupils who are veterans of one or more years of experience in school will probably whoop as happily about going back this month as I whooped about being let out for the vacation.

BUT THESE PUBLIC SCHOOLS must be silent about the most important education of all—regarding the meaning and purpose of life. Since God is understood in varying ways by Protestants, Roman Catholics, and Jews, there can be no instruction about him in public schools. This task is left to the church schools.

By next Sunday the church schools, too, will be picking up speed. There are no big budgets to support most of them. Classrooms are small curtained-off spaces in many of our churches, and teachers are good-natured volunteers with little training for their work.

If we need evidence regarding God's amazing grace, it's in how much can be done with so little in our church schools. The homemade Sunday schools in America are surprisingly effective in imparting lifetime Christian convictions to some of their pupils, but not to all of them.

But a clear-eyed survey of the range and depth of Christian knowledge among us quickly dispels the notion that our schools are near perfect. There are countless 12- or 14-year-olds who, after a half-dozen years in casual Sunday school attendance, disappear from our churches permanently. And many who have 20-year perfect-attendance records have a confused understanding which only slightly resembles genuine Christian faith.

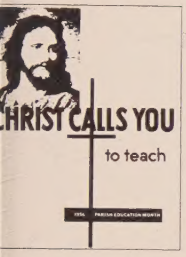
WE UNITED LUTHERANS have a Board of Parish Education which knows all about the situation (*see page 16*) and works diligently in strengthening our resources and techniques. But to an unusual degree in Protestant churches of America the teaching task is a responsibility of the whole congregation. It should not be chucked over to the officers and teachers of the church school.

Congregations that have worked out arrangements for periods of worship and of instruction for all their people every Sunday morning are on the right track. The stale system of twenty-minute lectures by teachers of "adult Bible classes" should be erased. There are textbooks today which can pull the classes out into real discussion of important Christian questions if teachers have enough persistence to learn some fundamental rules of procedure.

And when the whole congregation studies together, as well as worships together in church on Sunday morning, we will surely all become aware of our share in responsibility for solving our church's serious problems in effective education in Christian faith and life.

—ELSON RUFF

For RALLY DAY:



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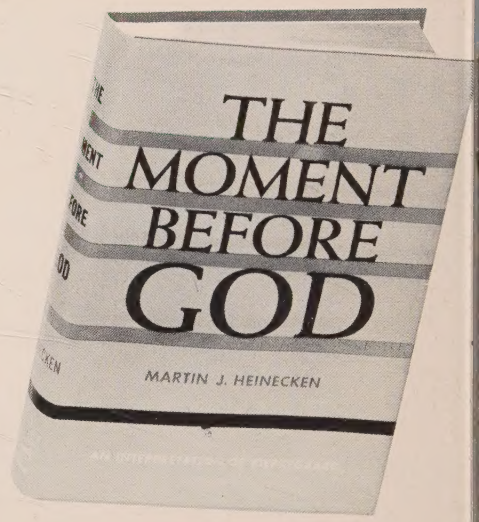

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